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Contributions from the Jāiminiya Brāhmaṇa to the history of the Brāhmaṇa literature.—By Professor HANNS OERTEL, Yale University, New Haven, Conn.

Fourth Series:¹ Specimens of verbal correspondences of the Jāiminiya Brāhmaṇa with other Brāhmaṇas.

A NUMBER of passages from the Jāiminiya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmins of the Kurupañcālas (JB. ii. 76–77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ÇB. xi. 6. 3.² In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Çātyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmanicum* was composed, and, when made in sufficient number,³ they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.⁴

¹ Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899), p. 225.

² Cf. also ÇB. xiv. 6. 9=Brh. Ār. Up. iii. 9.

³ Cf. Oldenberg, Deut. Litt. Zeit. 1897, col. 731.

⁴ Cf. on this question : Geldner, Ved. Stud. I (1889), p. 290; Oldenberg, Gött. Gel. Anz. 1890, p. 419 and Deut. Litt. Zeit. 1897, col. 731; Lévy, *La doctrine du sacrifice* (1898), p. 7; Finot, *Rev. de l'histoire des religions* xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and *American Journal of Philology* xx (1899), 446; Sieg, *Sagenstoffe des Rg-veda* (1902), p. 33; Henry, *Revue Critique*, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the ÇB. and the first book of the ŚB. have been translated, an English version of the JB. extracts is here omitted.

I

JB. i.

ŚB. i.

74. *namaḥ pitṛbhyaḥ
pūrvasadbhya¹ namas sākā
mniṣadbhya² | yuñje³
vācam śatapadīm gāye
sahasravartanīm⁴ | gāya
tram trāiṣṭubham jagad
viśvārūpāni sambhṛtaṇ⁵
devā okāṇsi cakrira⁶ iti.⁷
yan namaḥ pitṛbhyaḥ
pūrvasadbhya⁸ iti pitaro
vā atra pūrva upasīdanti.⁹
na tebhya evāi 'tan namaska
roti. namas sākā mni
ṣadbhya¹⁰ iti yāir eva brāh
manāis saho 'pasīdaty ārtvij
yam kariṣyaṇs¹¹ tebhya evāi
'tan namaskaroti. yuñje vā*

4. 10. *yuñje vācam śa
cam śatapadīm iti vācam śa
tapadīm ity āha. vāg vāva
evāi 'tac śatapadīm yuñkte.¹² śatapady ṛk śatapadī. śatasa
gāye sahasravartanīm¹³ nīm eva tad ātmānam ca yaja
iti yuktām evāi 'nām etat saha
mānam ca karoti. 11. gāye
srasravartanīm¹⁴ bhūtām gāyati. sahasravartanī 'ti sāmā
gāyatraṇ¹⁵ trāiṣṭubham vāi sahasravartanī. sahasra
jagad¹⁶ ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.*

¹ A. pūrvavatsebhyo. B.C. pūrvāmsadbhyo. ² All MSS. sākāniṣ-.

³ A. yuke. ⁴ B.C. -nīm. ⁵ So all MSS.

⁶ A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however, reads sakhībhyah for pitṛbhyaḥ, sākāniṣebhyah for sākāniṣadbhyo; sahasravartanī for sahasravartanīm; and sambhṛtā for sambhṛtam.

⁷ A. ti. ⁸ A. pūrvasakṣya. ⁹ C. upadiṣanti. ¹⁰ A. -niṣamya.

¹¹ A. kariṣyas; B.C. kariṣyāse. ¹² All MSS. yukte.

¹³ All MSS. -nīm. ¹⁴ B.C. -nīm. ¹⁵ A. tāy-. ¹⁶ B.C. jagam.

savanāni tāny evāi 'tenā' 'tman gāyatram trāiṣṭubham parigrhñite. viṣvā rūpāṇi jagad iti. gāyatram vāi prāsambhṛtam² iti yajño vāi tāsavananam trāiṣṭubham māviṣvā rūpāṇi yajñam evāi 'tena dhyāndinanam savananam jāgasambharati. devā okāṇsi taṁ tṛtīyasavanam. savanāny cakrira³ iti⁴ sa devam evai eva tad yathāsthānanam yathārūpanam kalpayati. 13. viṣvā rūpāṇi sambhṛte 'ti. viṣvam eva tad vittam ātmane ca yajamānāya ca sambharati. 14. devā okāṇsi cakrira iti. 15. oko hā 'smiṁ yajñam kurute ya evaṁ veda.

75. asurbindo⁵ hāu 'ddālakis⁶ 16. asitamṛgā ha sma vāi sāmānām yjagāu. tam u hā purā kaṣyapā udgāyanti. atha 'sitamṛgā iti kaṣyapānām putrā ha yuvānam anūcānam kusu-ūcuḥ ko nu no 'yam nṛçaṁsako rubindam āuddālakim brāh- 'nta udgāyati. ete 'mam anuvy- maṇa udgūthāya vavre. te ho āharīṣyāma iti. te hā 'nuvyā- 'cuḥ pari vāi no 'yam ārtviḥ- harīṣyanta āstāvam upasēduḥ. yam ādatte hante 'mam anu- sa ho 'vāca namo brāhmaṇā vyāharāme 'ti. taṁ hā 'nuvyā- astu purā vā aham adya prā- harīṣyanta upaniṣēduḥ. sa ho taranuvākād gāyatrena viṣva- 'vāca brāhmaṇā namo vo 'stu. rūpāsu yajñam samasthāpa- prāhṇe vā aham yajñam sam- yam. sa yathā gobhir gavāyam asthāpayam. yathā tu vāi itvā gramaṇam abalam anu- grāmasya yātasya cīrṇam vā samnuded evaṁ vāve 'dam yaj- bhagnam vā 'nusamāvahed- ṇaḥcarīram anusamnudāma iti. evaṁ vā aham yajñasyā 'to te ho 'tthāya pravavrajur 'dhikarīṣyāmī 'ti. te ha him- namo 'smāi brāhmaṇāyā 'stu kṛtyo 'ttasthuḥ ka idam asmā vidam vā ayam idam cakāre 'ti. avocad iti. purā ha vā asya prātaranuvā- kād gāyatrena viṣvarūpāsu yajñas samsthito bhavati ya evaṁ veda.

76. tad āhuḥ⁷: adhvaryo kim 7. tad upavādo 'sti: adh- stutaṁ stotraṁ hotā⁸ prātar- varyo kim stutaṁ stotraṁ hotā anuvākenā⁹ 'nvaçaṁsīd¹⁰ iti. prātaranuvākenā 'nvaçaṁsīd

¹ A. 'na. ² So all MSS. ³ D.C. -rū. ⁴ B.C. ti. ⁵ A.B. asurvindo.

⁶ A. ddāprakī. ⁷ A. ār. ⁸ C. om. ⁹ All MSS. -taranvāk-.

¹⁰ All MSS. 'vaç-; C. -īr.

*akarma vayan̄ tad yad asmā- iti. sa brūyād akārṣam ahañ
kañ karme 'ty āha hotāram tad yan mama karma hotāram
pṛcchate 'ti. pṛcchate 'ti.*

*hotaḥ kiñ stutañ stotram¹ hotaḥ kiñ stutañ stotram
prātaranuvākenā 'nvaçaṇsīr² prātaranuvākenā 'nvaçaṇsīr
iti. akarma vayan̄ tad yad iti. sa brūyād akārṣam ahañ
asmākañ karme 'ty āho 'dgā- tad yan mama karmo 'dgātā-
tāram pṛcchate 'ti. ram pṛcchate 'ti.*

*udgātaḥ kiñ stutañ stotram udgātaḥ kiñ stutañ stotram
hotā prātaranuvākenā 'nva- hotā prātaranuvākenā 'nva-
çaṇsīd iti. akarma³ vayan̄ çaṇsīd iti. sa brūyād akārṣam
tad yad asmākañ karme 'ti ahañ tad yan mama karmā
brūyād agāsiṣma⁴ yad atra⁵ ge- 'gāsiṣaṇ yad geyam iti.
yam iti.*

8. *tañ ced brūyus tamāñsi vā⁶ tvam agāsīr na jyotir iti. 9. sa
agāsīr⁷ na jyotīñśi⁸ 'ti jyotīñsy brūyāj jyotis tena yena jyotir
evā 'ham agāsiṣam iti brūyān jyotis tena yena 'rg jyotis tena
na tamāñsi 'ti jyotis tad yad yena gāyatṛi jyotis tena yena
ṛg⁹ jyotis tad¹⁰ yad¹⁰ sāma¹⁰ jyo- chando jyotis tena yena sāma
tis¹⁰ tad yad devatāi 'tāni vā jyotis tena yena devatā jyotir
aha jyotīñsy agāsiṣaṇ yuṣmān evā 'ham agāsiṣaṇ na tamo
eva tamasā pāpmanā vidhyānī yuṣmāñs tu pāpmanā tamasā
'ti. tamasā cāi 'vāi 'nāñs tat vidhyānī 'ty āha. pāpmanāi
pāpmanā ca vidhyati. 'vāi 'nāñs tat tamasā vidhyati.*

II

JB. i.

ÇB. xi.

19. 1. *vāg vā¹¹ agnihotri. 3. 1. 1. vāg gha vā etasyā
tasyāi mana eva vatsaḥ. man- 'gnihotrasyā 'gnihotri. mana
asā vāi vācam prattāñ¹² duhre¹³ evā vatsaḥ. tad idam manaç
vatsena vāi mātaram prattāñ ca vāk ca samānam eva san
duhre. tad vā idam manaḥ¹⁵ nāne 'va. tasmāt samānyā*

¹ A. *hotram*; C. inserts *hotā*. ² C. -*īd*. ³ C. *karma*.

⁴ A. *gāçiṣṭha*, B.C. *agāsiṣṭha*, but a first person is demanded.

⁵ A. *utra*; B.C. have *yatatra* for *yad atra*. ⁶ C. *mā*.

⁷ C. *agāmasīr*. ⁸ A. -*tīñsi* and omits *iti*. ⁹ B.C. insert *sāma*.

¹⁰ B.C. om. ¹¹ B. inserts *yad*. ¹² B.C. *prakt*.

¹³ A. *dumpre*, B. *dampre*, C. *dupre*.

¹⁴ A. *dumāi*, B.C. *damhre*. Cf. TMB. xiii. 9. 17, *evam eva prattāñ
dugdhe*. ¹⁵ A. -*nuḥ*.

pūrvam tatpaścā vāg anveti. rajjvā vatsam ca mātaram cā tasmād vatsam pūrvam yantam 'bhidadhati teja eva graddhā paścā mātā 'nveti. hṛdayam satyam ājyam. eva medhy¹ upadohanī² prāṇo rajjuḥ. prāṇenāi 'va³ vākyam manas cā 'bhikite. rajjvā vāi vatsam ca mātaram cā 'bhidadhāti.

2. *tad dha janako vāideho yājñavalkyam papraccha vetthā 'gnihotraṁ yājñavalkyā³ vetthā 'gnihotraṁ yājñavalkyā³ iti. vede 'ti ho 'vāca. kim iti. paya iti.*

3. *yat payo na syāt kena juhuyā iti. vrīhiyavābhyām iti. yad⁴ vrīhiyavāu na syā-tām kena juhuyā⁵ iti. yad anyad dhānyam tene 'ti.⁶ yad anyad dhānyam na syāt kena juhuyā iti. āraṇyābhir⁷ oṣadhāyā na syuḥ kena juhuyā⁸ iti. adbhīr⁹ iti. yad āpo na syuḥ⁸ kena juhuyā⁸ iti.*

4. *sa ho 'vāca na vā iha tarhi kim canā 'sīd athāi 'tad ahūyatāi⁹ 'va satyam graddhā-yām iti. tam ho 'vāca vetthā 'gnihotraṁ yājñavalkya. na-mas te 'stu. sahasram bhagavo dadma iti.*

5. *atha hāi 'nam upajagāu kin kin svid vidvān¹⁰ pravasaṭy¹¹ svid vidvān pravasaṭy agniho-*

¹ *medhī* equivalent to *methī* (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the *methī* and *rajju* together.

² *upadohanī*, this adjective appears to be an ἀπ. λεγ.

³ The pluti is not marked. ⁴ A. *ya*, B.C. *yāu*. ⁵ C. *-yād*.

⁶ All MSS. *tene*, omitting 'ti. ⁷ A. *ārabhy*-. ⁸ All MSS. *syur* *iti*.

⁹ A.B. *ahūyata* *iva*, C. *ahūyanāi* 'va.

¹⁰ A. *kin* *vidvān*, B. *kin* *cidvān*, C. *kismi* *vidvān*.

¹¹ A.B. *prasavasati*, C. *prasavasayati*.

20. 1. *agnīhotrī grhebhyaḥ trī grhebhyaḥ katham̐ svid asya kathā tad asya kāvyam̐ kathā kāvyam̐ katham̐ saṁtato agni-saṁtato 'gnībhīr iti yad agnīm̐ bhīr iti katham̐ svid asyā 'napa-adhāyā' 'thā 'papravasatī' proṣitam bhavatī 'ty evāi 'tad katham̐ asyā' 'napaproṣitam āha. bhavatī 'ti.*

2. *sa ho 'vāca vājasaneyo yo 6. yo javiṣṭho bhuvaneṣu sa javiṣṭho bhuvaneṣu sa vidvān vidvān pravasan vide tathā pravasan vide' tathā tad tad asya kāvyam̐ tathā saṁtato asyā' kāvyam̐ tathā saṁtato agnībhīr iti mana evāi 'tad āha 'gnībhīr iti. mana iti ho 'vāca manasāi' vā 'syā 'napaproṣitam mano vāva' bhuvaneṣu javiṣ- bhavatī 'ti. ṭham manasāi' vā 'syā 'napa-proṣitam bhavatī 'ti ha tad uvāca.*

3. *atha hāi 'nam upajagāu 7. yat sa dūram paretya yat' sa dūram paretyā 'tha atha tatra pramādyati kasmīn tatra pramādyati kasmīn sā sā 'sya hutāhutir grhe yām 'sya hutāhutir grhe yām asya asya juhvatī 'ti yat sa dūram paretyā 'tha tatra pramādyati kasmīn asya sā 'hutir hutā bhavatī 'ty evāi 'tad āha.*

4. *sa ho 'vāca vājasaneyo yo 8. yo jāgāra bhuvaneṣu viṣvā jāgāra' bhuvaneṣu sa vidvān jātāni yo 'bibhaḥ. tasmīn sū pravasan' vide' tasmīn sā 'sya 'sya hutāhutir grhe yām asya hutāhutir grhe yām asya juh- juhvatī 'ti. prāṇam evāi 'tad vatī 'ti. prāṇa' iti ho 'vāca. āha. tasmād āhuḥ prāṇa evā prāṇo vāi' bhuvaneṣu jāgaraḥ 'gnīhotram̐ iti. prāṇa evā 'sya sā hutāhutir' bhavatī. tasmād āhuḥ prāṇo 'gnīhotram̐ iti yāvad dhy eva prāṇena prāṇīti tāvad agni-hotram̐ juhōti.*

¹ A. āhāya. ² A. paḥprasarati. ³ C. asyān. ⁴ C. pravasan̐ cide.

⁵ B.C. omit. ⁶ B.C. tasya. ⁷ A. vāca, B. pava. ⁸ C. manasāid.

⁹ All MSS. yat. ¹⁰ All MSS. jāgārar. ¹¹ A. prasavasan.

¹² A.B. nide. ¹³ B.C. -ṇā. ¹⁴ All MSS. vā. ¹⁵ A. hukāhutir.

III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotrī*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only *one* disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āhavanīya* and *gārhapatya* fires.

JB. i.

ÇB. xii.

51. 1. *dirghasattram ha vā eta upayanti ye 'gnihotram juhvati. etad dha vāi sattram juhvati. etad vāi jarāmāryam jarāmūrīyam.*¹ *jarayā vā hy sattram yad agnihotram. jar-evā 'smān mucyate*² *mṛtyunā ayā vā hy evā 'smān mucyante mṛtyunā vā.*

2. *tad āhuḥ: yad etasya dirghasattriṇo 'gnīm juhvato 'gnīn antareṇa yuktaṁ vā vī-yāyāt saṁ vā careyuḥ kiṁ tatra karma kā prāyaścittir iti. kurvīta hāi 'va niṣkṛtīm api he*³ *'styā yajeta. tad u tathā 'styā yajeta. tad u tan nā 'dri-na vidyād imān vā eṣa lokān yete 'mān vā eṣa lokān anuvī-anuvitanute yo 'gnīn ādhatte. tanute yo 'gnī ādhatte.*

¹ C. *jurū*. *jarāmūrīya* must be a derivative of **jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with *mr* 'to die.'

² C. *mucyateta*. ³ A. *etad*.

⁴ The passage *yad . . . careyuḥ* is as follows in A: *yad etasyā agnīm (!) veti yasyā 'ntareṇa yuktaṁ vā 'piyāti saṁ vā caranti*; in B.C.: *yad etasya dirghasattriṇo 'gnīm juhvato 'gnīn antareṇa yuktaṁ vā vidhāyāt saṁ vā careyuḥ kiṁ tatra karma kā prāyaścittir iti khvajño* [C. *yajño*] *vāi cakro* [C. *cako*] *vajño* [C. om.] *vā*.

⁵ So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xlv. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112-114; Oertel, Lectures on the Study of Language, p. 314; Osthoff, Etymol. Parerga i. 170; 265.

⁶ A. *hye*.

3. *tasyā 'yam eva loko gārhapatyō bhavaty antarikṣaloko 'nvāhā-nvāhāryapacano*¹ *'sāv eva loka ryapacano* *'sāu loka āhavanī-āhavanīyah*². *kāmañ vā eṣu yah. kāmañ nvā eṣu lokeṣu lokeṣu yuktañ cā 'yuktañ ca vayāñsi yuktañ cā 'yuktañ vayāñsi sañcaranti. sa vid-ca sañcaranti. sa yadi hā yād yadi me 'pi grāma evā 'syā 'py antareṇa grāmo 'gnñ 'gnñ antareṇā 'yāsñ nāi 'va viyāyāñ nāi 'va me kā canā ma ārtir asti na riṣṭih kā 'rtir asti na riṣṭir iti hāi 'va cane*³ *'ti*. *vidyāt.*

4. *trayo ha tvāi grāmyāḥ paçavo paçavo 'juṣṭāḥ: durvarāha*⁴ *'medhyāḥ: durvarāha eḍakaḥ elakaḥ çvā*⁵. *teṣāñ yadi kaç çvā. teṣāñ yady adhiçrite cid antareṇa sam iṣyeta*⁶ (?) *'gnihotre 'ntareṇa kaç cit sañkiñ tatra karma kā prāyacçit-tir iti.* *caret kiñ tatra karma kā prāyacçittir iti.*

52. 1. *tad u hāi 'ke cchādim*⁷ (?) *uṣṭim*⁸ (?) *evanivapanto bhasmo 'pahatyā 'havanīyāñ yantī*⁹ *'dam viṣṇur vicakrama*¹⁰ *ity etaya 'rcā. nivapanto yantī 'dañ viṣṇur vicakrama ity etaya 'rcā. yajño vāi viṣṇus tad yajñenāi 'va yajñam anusamtanmo bhasmanā 'sya padam api vapāma iti vadantaḥ.*

*tad u*¹¹ *tathā na kuryād yo ha tad u tathā na kuryād yo hāi tatra brūyād āsāñ vā ayañ 'nañ tatra brūyād āsāñ nvā yajamānasyā*¹² *'vāpsīt*¹³ *kṣipre ayañ yajamānasyā 'vāpsīt paramāsāñ*¹⁴ *āvapsyate jyeṣṭha-kṣipre paramāsāñ āvapsyate*

¹ All MSS. *vāhāryya*-. ² B.C. *ābhav*-. ³ All MSS. *cana*.

⁴ All MSS. *yati*. ⁵ A. *durvā*-. ⁶ All MSS. *cā*.

⁷ A. *sañ nejyeta*, B.C. *-jñ*-. ⁸ All MSS. *cchādim*. ⁹ All MSS. *uṣṭim*.

¹⁰ A. reads *yantī*, B.C. *yantī*, all MSS. then insert *gārhapatyād āhavanīyāñ* [B.C. *-yā*] *ninayantīyād* which seems to be erroneously transferred from below, vs. 5. where C. also has *ninayant īyād* for *ninayann īyād*. The reading of B.C. *yantī* would seem to indicate that the quotation *idam viṣṇur*, etc., followed immediately. If the words are not regarded as an interpolation *ninayantī* must be read for *ninayantī yād*.

¹¹ =SV. i. 222 (RV. 1. 22. 17) etc. ¹² A. *du* for *tad u*.

¹³ A. *yajāmasyā*. ¹⁴ A. *vāpsant*.

¹⁵ A. *pārānāsāñ*, B. *vanānāsāvan*, C. *parānāsāvan*.

*gr̥hyam*¹ *rotsyati*² 'ti tathā *jyesthagr̥hyam* *rotsyati* 'tī *hāi* 'va *syāt*. 'ṣvaro ha tathāi 'va *syāt*.

2. *ittham eva kuryāt*: *ud-apātram vāi vo 'dakamaṇḍa-lum vā 'dāya gārhapatyād āhavanīyān ninayann*³ *iyād idaṁ viṣṇur vicakrama ity etayāi* 'va 'rcā. *devapavitraṁ vā etad yad ṛg devapavitraṁ etad yad āpas*⁴. *tad yad evā 'tra yajñasyā 'ṣāntam bhavati yad amedhyam āpo vāi tasya sarvasya ṣāntir evāi*⁵ 'nam tac *chamayanti*.

53. 1. *tad āhuḥ*: *yad etasya dīrghasattriṇo 'gnīhotraṁ juh-vato 'gnīhotraṁ duhyamānaṁ skandet kiṁ tatra karma kā prāyaścittir skandet kiṁ tatra karma kā prāyaścittir iti*. *yad eva tatra sthālyāṁ pariṣiṣṭaṁ syāt tena juhuyāt*. *yady u nīci sthālī syād api vā bhidyeta*⁶ *kiṁ skannaprāyaścittena*⁷ 'va 'bhi-tatra karma kā prāyaścittir iti. *skannaprāyaścittiyāi*⁸ 'vā 'bhimṛṣyā 'skann adhite 'ty atha *yad anyad*⁹ *vindet tena juhuyāt*.

2. *yadā vāi skandaty atha dhīyate*. *reto vāi payo yonir iyam*¹⁰. *yonyām evāi 'tad retaḥ pratisthāpayaty anusṭhyā 'sya retas siktam*¹¹ *prajāyate*¹² *ya evaṁ veda*. *amuto*¹³ *vāi par-*

5. *ittham eva kuryāt*: *ud-asthālīm vāi vo 'dakamaṇḍa-lum vā 'dāya gārhapatyād āhavanīyān ninayann iyād idaṁ viṣṇur vicakrama ity etayāi* 'va 'rcā. *yajño vai viṣṇus tad yajñenāi* 'va *yaj-ñam anusanttanoti*. *yad vāi yajñasya riṣṭaṁ yad aṣāntam adbhīr evāi* 'nat tac *chāntyā ṣamayati*. *etad eva tatra karma*.

6. *tad āhuḥ*: *yasyā 'gniho-traṁ dohyamānaṁ skandet kiṁ tatra karma kā prāyaścittir iti*. *skannaprāyaścittena* 'bhi-mṛṣyā 'dbhīr upanīniya pari-ṣiṣṭena juhuyāt. *yady u nīci sthālī syād yadi vā bhidyeta skannaprāyaścittena*⁷ 'va 'bhi-tatra karma kā prāyaścittir mṛṣyā 'dbhīr upanīniya *yad anyad vindet tena juhuyāt*.

7. *atha yatra skannaṁ syāt tad abhimṛṣed askann adhi-*

ta prajānī 'ti. *yadā vāi skandaty atha dhīyate yadā 'tha prajāyate*. *yonir vā iyaṁ retaḥ payas tad asyām anusṭhyā* *hā 'sya retaḥ siktam prajāyate*

¹ A. *jyestham gr̥ham*, B.C. *jyesthyagr̥hyam*.

² A. *rotsyanti*, B. *rotsyasī*. ³ C. *-yañt*. ⁴ A. *ācas*. ⁵ B.C. *evāiva*.

⁶ A. *yad*. ⁷ A. *agnir āhotraṁ*. ⁸ B.C. *bhidetat*.

⁹ Here and in the following B.C. abbreviate.

¹⁰ A. *-ṣcittī*. ¹¹ A. *agnid*. ¹² A. *yay*, B. *yoniy yay*, C. *yonir cay*.

¹³ A. *siktaḥ*. ¹⁴ A. *prajāyanta*. ¹⁵ All MSS. *ahuto*.

*janya skandati*¹ 'hāu² 'śadhayo ya evam etad veda. amuto vāi vanaspatayo jāyante. puruṣād divo varṣati 'hāu 'śadhayo van-retas skandati paṇubhyas³ tata aspatayaḥ prajāyante. puru-idam sarvam prajātam. sa śād retaḥ skandati paṇubhyas vidyād upa⁴ mā devāḥ prābhū- tata idam sarvam prajāyate. van⁵ prajātir⁶ me bhūyasy⁷ tad vidyād bhūyāsi me prajā-abhūc chreyān bhaviṣyāmī 'ti. tir abhūd bahuḥ prajāyā paṇu-tathā hāi 'va⁸ syāt. bhīr bhaviṣyāmī chreyān bha-viṣyāmī 'ti.

3. atho yatrāi 'tad vibhin- 8. atha yatrā 'vabhinnaṁ nam⁹ tad udapātraṁ vāi 'vo syāt tad udasthālīm vāi vo 'dakamaṇḍalum¹⁰ vo 'panina- 'dakamaṇḍalum vā nīnayet. yed bhūr bhuvā¹¹ svar yad vāi yajñasya riṣṭam yad ity etābhīr vyāhṛtibhiḥ. etā aṣāntam āpo vāi tasya sarva-vāi vyāhṛtayas sarvaprāyaḥ- sya cāntir adbhir evāi 'nat tac cittayaḥ. tad anena sarveṇa chāntyā śamayati bhūr bhu- vaḥ svar ity etābhīr vyāhṛti-bhiḥ. etā vāi vyāhṛtayaḥ sar-vaprāyaścittīḥ. tad anena sar-veṇa prāyaścittīm kurute.

54. 1. athāi 'tāni kapālāni tāni kapālāni saṁcītya yatra saṁcītya yatrā 'havanīyasya bhasmo 'ddhṛtaṁ syāt tan nī-bhasmo 'ddhṛtaṁ¹² syāt¹³ tad vapet. etad eva tatra karma. upanivapet¹⁴. etad evā 'tra karma.

2. atho khalv āhuḥ: yat 4. 2. 6. tad āhuḥ: yasyā prāca uddrutasya¹⁵ skandet kiṁ 'gnīhotraṁ srucyunnītaṁ skan-tatra karma kā prāyaścittir iti. det kiṁ tatra karma kā prā-yad¹⁶ eva tatra sruci pariṣi- yaścittir iti. skannaprāyaḥ- ṣṭam syāt tena juhuyāt. yady cittenā 'bhīmṛṣyā 'dbhir upa-u nīcī sruk syād api vā bhidyē- ninīya pariṣiṣṭena juhuyāt. ta kiṁ tatra karma kā prāyaḥ- yady u nīcī sruk syād yadi vā

¹ A. C. -atī, B. -atīm. ² A. hyāu, B. syāu, C. bhāu. ³ A. paṇurabhas.

⁴ A. yupa. ⁵ B. prābhṛvan, C. prābhūn. ⁶ B. C. prajāpatir.

⁷ B. C. bhry-. ⁸ B. C. vā.

⁹ A. vikaṇnaṁ, B. C. skaṇnaṁ; the ÇB. parallel suggests vibhinnaṁ; an emendation to viṣyaṇṇam (cf. AB. vii. 5. 2 yasyā 'gnīhotraṁ adhi-ṣṭam skandati vā viṣyandate vā kā tatra prāyaścittir iti) might also be thought of. ¹⁰ A. -am. ¹¹ B. C. bhu. ¹² A. dhṛtam, B. C. dhṛtaṁ.

¹³ A. asyat. ¹⁴ A. upanired, B. upanikired, C. upanikared.

¹⁵ A. uditasya, B. C. udrutasya. See below 56. 1; 57. 2. ¹⁶ A. yed.

cittir iti. tasyo 'ktaḥ¹ praty-
abhimarṣaḥ².

3. *tad u hāi 'ke tata eva pra-*
tyetyo 'nnayanti. tad u tathā
na kuryāt. yo ha tatra brūyād
yad anenā 'gnihotreṇā 'cikīr-
ṣiṇ³ nyavṛtat tasmān nā 'sye
'daṁ svargyam⁴ iva bhaviṣyati
tathā hāi 'va syāt.

4. *ittham eva kuryāt: yatrāi*
'va skandet tad upaviṣed athā
'smiṇ sthāṭiṁ āhareyus sruvaṁ⁵
ca⁶ srucaṁ ca nirṇijya tad⁷ ada⁸
evā 'syo 'nmesyāmī 'ty uktam
bhavaty atha yathonnītam un-
nīya samidham ādāya prāk⁹
preyāt. tad yathā pratyutthā-
ya mitrān vaded¹⁰ evam evāi¹¹ tad
avṛttim pāpmānam apahatyā¹²
'hutim prāpnoti. tad u hāi
'ka upe 'va labhante 'hutaṁ
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvati yātayāmaṁ hy etad iti
vadantaḥ. tad u tathā na
vidyād yadā vā etad ayātayā-
ma bhavaty¹⁰ athāi 'tasyā 'pi
haviṛātāṇcanam¹¹ kurvanti.

55. 1. *tad āhuḥ: yadāi 'tas-*
ya dīrghasattriṇo 'gnihotram¹²

bhidyeta skannaprāyaścittenāi
'vā 'bhīmṛṣyā 'dbhir upaninī-
ya yat sthālyām pariṣiṣṭam
syāt tena juhuyāt.

7. *tad dhāi 'ke pratiparetya*
yat sthālyām pariṣiṣṭam bha-
na kuryāt. vati tena juhvati. tad u tathā
na kuryāt. svargyam vā etad
yad agnihotram. yo hāi 'naṁ
tatra brūyāt prati nvā ayaṁ
svargāl lokād avāruksaṇ nā
'sye 'daṁ svargyam iva bhavi-
ṣyati 'tī 'ṣvaro ha tathāi 'va
syāt.

8. *ittham eva kuryāt: tad*
evo 'paviṣed yat sthālyām pari-
ṣiṣṭam syāt tad asmā unnīyā
'hareyuh. tad dhāi 'ka upa-
valhante hutocchiṣṭam vā etad
yātayāma vā etan nāi 'tasya
hotavyam iti. tad u tan nā
'driyeta. yadā vā etad ayāta-
yāmā 'thāi 'nad dhavirātāṇ-
canam kurvate. tasmād yat
sthālyām pariṣiṣṭam syāt tad
asmā unnīyā 'hareyur yady u
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvati yātayāmaṁ hy etad iti
det tad agnāv adhiṣṛityā 'va-
vadantaḥ. tad u tathā na
jyotyā 'paḥ pratyānīyo 'dvāsyā
tad ado hāi 'vo 'nmesyāmī 'ty
uktam bhavaty athā 'tra yathon-
nītam evā 'smā unnīyā 'hare-
yus tena kāmam juhuyāt.
etad eva tatra karma.

4. 2. 2. *tad āhuḥ: yasyā*
'gnihotram dohyamānam ame-

¹ A. -am. ² A. pratyābhīmaṣṣas. ³ All MSS. -ī. ⁴ A. svargam.

⁵ A. om.

⁶ A. data.

⁷ C. prāñ.

⁸ All MSS. paced (perhaps voced ?); the conjecture is only a makeshift; cf. AB. ii. 20. 15.

⁹ A. mapāñnatyā.

¹⁰ A. bhavatyāit.

¹¹ A. vinātañcanama.

¹² A. om.

*juhvato*¹ 'gnihotraṁ duhyamā- dhyam āpadyeta kiṁ tatra
nam amedhyam āpadyeta² kiṁ karma kâ prāyaścittir iti.
tatra karma kâ prāyaścittir iti. tad dhāi 'ke hotavyam man-
tad u hāi 'ke hotavyam eva³ yante prayatam etan nāi 'ta-
manyante na vāi devāḥ kas- syā 'homo 'vakalpate na vāi
māc⁴ cana bibhatsanta⁵ iti va- devāḥ kasmāc cana bibhatsante.
dantaḥ. tad u tathā na vidyāt. bibhatsantāḥ⁶ tu devāḥ. ittham
puruṣo ne⁸ 'va' bibhatseyād⁸ bi- eva kuryāt: gārhapatyād uṣ-
bhatsate bibhatsantā⁹ tu¹⁰ de- nam bhasma nirukhya tasminn
vāḥ. ittham eva kuryāt: gār- enad uṣṇe bhasmaṁ tūṣṇīm
hapatasyaī 'vo 'ṣṇam¹¹ bhasma ninayed adbhīr upaninayaty
nirukhya¹² tasminn enat tūṣṇīm adbhīr enad āpnoty atha yad
ninayet. tan¹³ na hutam nā anyad vindet tena juhuyāt.
'hutam. adbhīr anūninayed¹⁴ etad eva tatra karma.
adbhīr evai 'nad āpnoty atha
yad anyad vindet tena juhuyāt.

2. atho khalv āhuḥ: yad¹⁵ 3. tad āhuḥ: yasyā 'gniho-
dugdham¹⁶ amedhyam¹⁷ āpad- tram dohitam amedhyam āpad-
yeta¹⁸ kiṁ tatra karma kâ yeta kiṁ tatra karma kâ prā-
prāyaścittir iti. yeṣv¹⁹ evā yaścittir iti. ya evāi 'te 'ngā-
'ngāreṣv adhiṣṭrayiṣyan syāt rā nirūdhā yeṣv adhiṣṭrayiṣyan
tān eva pratyuhya²⁰ teṣv evāi²¹ bhavati tān pratyuhya tasminn
'nat tūṣṇīm ninayet. tan na enad uṣṇe bhasmaṁ tūṣṇīm
hutam nā 'hutam. adbhīr anu- ninayed adbhīr upaninayaty
ninayed adbhīr evāi 'nad āpno- adbhīr enad āpnoty atha yad
ty atha yad anyad vindet tena anyad vindet tena juhuyāt.
juhuyāt. etad eva tatra karma.

3. atho khalv āhuḥ: yad²² 4. tad āhuḥ: yasyā 'gniho-
adhiṣṭritam amedhyam²³ āpa- tram adhiṣṭritam amedhyam
dyeta kiṁ tatra karma kâ prā- āpadyeta kiṁ tatra karma kâ
yaścittir iti²⁴. yeṣv evā 'ngā- prāyaścittir iti. ya evāi 'te

¹ A. om. ² A. -dye. ³ A. e. ⁴ A. kasmic. ⁵ All MSS. bibhatsa.

⁶ B.C. nv. ⁷ B.C. eva.

⁸ *bibhatseya* from the noun *bibhatsā*, formed like *didṛkṣeya* (by-form of *didṛkṣenya*, Whitney, Gr. § 1217, § 1038), from *didṛkṣā* Whitney, Gr. § 1216a. ⁹ All MSS. -tsantā. ¹⁰ A. idam, B. idum, C. itum.

¹¹ C. 'ṣṇavam. ¹² A. nina ihya. ¹³ B.C. yan. ¹⁴ A. -yer.

¹⁵ B.C. yaḥ. ¹⁶ B. gdhar, C. dugdhar. ¹⁷ B.C. mmedgham.

¹⁸ A. -ye. ¹⁹ D.C. yenaṣv. ²⁰ All MSS. pratyuhya.

²¹ All MSS. āivāi. ²² B.C. yathād. ²³ A. medh-. ²⁴ A. tṛtī.

reṣv adhigṛitaṁ syāt tān eva 'ūgārā nīrūḍhā yeṣv adhigṛi-
 pratyuhya¹ teṣv evāi² 'nat tūṣ- tam bhavati teṣv enat tūṣṇīm
 nīm ninayet. tan na hutam juhuyāt tad dhutam ahutam
 nā 'hutam. yad ahāi 'nat³ te- yad ahāi 'nat teṣu juhōti tena
 su ninayati tena hutam yad⁴ v⁵ hutam yad v enāns tenāi 'vā-
 enāns⁶ teno evā 'nugamayati nugamayati tenā 'hutam. ad-
 teno ahutam. adbhīr anuni- bhīr upaninayaty adbhīr enad
 nayed adbhīr evāi 'nad āpnoty āpnoty atha yad anyad vindet
 atha yad anyad vindet teno tena juhuyāt. etad eva tatra
 juhuyāt. karma.

4. atho khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasyā 'gniho-
 yat prāg⁷ uddrutam⁸ amedhyam traṁ srucy unnitam amedhyam
 āpadyeta kiṁ tatra karma kā āpadyeta kiṁ tatra karma kā
 prāyaścittir iti. tad u hāi 'ke prāyaścittir iti. tad dhāi 'ke
 hotavyam eva manyante pra- hotavyam manyante prayatam
 yatam⁹ etan nāi 'tasyā 'homaḥ etan nāi 'tasyā 'homo 'vakalp-
 kalpata iti vadantaḥ. atha ate na vāi devāḥ kasmāc cana
 hāi 'ke 'dbhīr abhyāsicya¹⁰ bībhatsanta iti. tad dhāi 'ka
 parāsiṁcanti. tad u tathā na utsicya chardayanti. tad u
 kuryāt. yo ha tatra brūyāt tathā na kuryāt. yo hāi 'naṁ
 parān vā ayam idam agniho- tatra brūyāt parāsiṁcata nvā
 tram āsiṁcat parāseksyate ayam agnihotraṁ kṣipre 'yaṁ
 'yaṁ¹¹ yajamāna iti tathā hāi yajamānaḥ parāseksyata iti
 'va syāt. ittham eva kuryāt: 'cvaro ha tathāi 'va syāt. it-
 āhavanīya eva samidham tham eva kuryāt: āhavanīye
 abhyādhāyā¹² 'havanīyasyāi samidham abhyādhāyā 'hava-
 'vo 'ṣṇam bhasma nirukhya¹³ ta- nīyād evo 'ṣṇam bhasma nir-
 sminn enat tūṣṇīm ninayet. uhya tasminn enat uṣṇe bhas-
 tan na hutam¹⁴ nā 'hutam. ad- maṁs tūṣṇīm ninayet. adbhīr
 bhīr anuninayed adbhīr evāi upaninayaty adbhīr enad āp-
 'nad āpnoty atha yad anyad noty atha yad anyad vindet
 vindet tena juhuyāt. tena juhuyāt. etad eva tatra
 karma.

¹ A. *pratyāhya*. ² A. *āināiva*, B.C. *āivāi*. ³ All MSS. *nas*.

⁴ A. *yed*. ⁵ All MSS. *vo*. ⁶ All MSS. *yenams*. ⁷ C. *prā*.

⁸ A. *udrūtaṁ*, C. *hudhra*.

⁹ All MSS. *pretam*. I make the change with some hesitation; cf
vi+pra 1 in PW.

¹⁰ B.C. *-sicca*.

¹¹ A. *yā*, B.C. *yāy*.

¹² A. *-dhāyāyā*.

¹³ A. *nirīhya*.

¹⁴ A. *huṁ*.

2. *atho khalv āhuḥ: yad* 10. *tad āhuḥ: yasyā 'gniho-*
avavarset kiṃ tatra karma kā traṇṇ srucy unnūtam upariṣṭād
prāyaścittir iti. sa vidyād avavarset kiṃ tatra karma kā
upariṣṭān¹ mā ṣukram āgāt prāyaścittir iti. tad vidyād
prajāpatir me² bhūyasy abhūc upariṣṭān mā ṣukram āgann
chreyān bhaviṣyāmī 'ti tathā upa mām devāḥ prābhūvañ
hāi 'va syāt. chreyān bhaviṣyāmī 'ti tena

kāmañ juhuyād. etad eva
tatra karma.

3. *atho khalv āhuḥ: yat pūr-* 4. 3. 1. *tad āhuḥ: yat pūr-*
vasyām āhutāu hutāyām³ aṇ- *vasyām āhutyām hutāyām*
gārā⁴ anugaccheyuḥ kvo⁵ 'tta- *athā 'gnir anugacchet kiṃ tatra*
rām juhuyād iti. ya eva tatra karma kā prāyaścittir iti. yam
ṣakalo⁶ 'ntikaḥ⁷ syāt tam adhy- *pratīveṣaṃ ṣakalaṃ vīndet tam*
asyan juhuyād dārāu-dārāu abhyasyā 'bhijuhuyād dārāu-
hy agniḥ. sa yadi⁸ tasyām⁹ dārāv agnir iti vadan. dārāu-
na tiṣṭhed¹⁰ dhiranyam abhi- *dārāu hy evā 'gniḥ. yady u*
juhuyāt. tad¹¹ agner vā etad asya hṛdayaṃ vy eva likhed
reto yad dhiranyaṃ ya u vāi dhiranyam abhijuhuyād agner
pītā¹² sa putras tasmād dhi- *vā etad reto yad dhiranyaṃ ya*
raṇyam abhijuhuyāt.¹³ u vāi putraḥ sa pitā yaḥ pītā
sa putras tasmād dhiranyaṃ
abhijuhuyāt. etad eva tatra
karma.

4. *atho khalv āhuḥ: 57. 1.* 4. 2. 5. *tad āhuḥ: yad adhi-*
yad adhiṣṭrite yajamāno mri- *ṣṭrite 'gnihotre yajamāno mri-*
yeta kiṃ tatra karma kā prā- *yeta kiṃ tatra karma kā prā-*
yaścittir iti. paryādhāyāi¹⁴ yaścittir iti. tad evāi 'nad
'vāi 'nad viṣyandayet. etad abhiparyādhāya viṣyandayed
evā 'tra karmā 'tho ha khalv¹⁵ atho khalv āhur etāvatī sarva-
eṣāi 'va¹⁶ sarveṣāṃ haviryajñā- *sya haviryajñasya prāyaścittir*
nām prāyaścittiḥ. iti. etad eva tatra karma.

¹ All MSS. *upariṣṭā*.

² C. *vāi*.

³ A. *yāma*.

⁴ A. *hāṇa*.

⁵ A. *ko*, B.C. *tvo*.

⁶ B.C. *ṣakrālo*.

⁷ A.C. *antika*, B. *antaka*, possibly to be changed to *antike* rather than *-kaḥ*.

⁸ A. *dī*.

⁹ *tasyām* scil. *āhutāu*.

¹⁰ *tiṣṭhed*, *√sthā* with loc. = 'abide by,' 'be satisfied with' (AB. vii. 18. 4); cf. *stare decisis*.

¹¹ A. om.

¹² B.C. *papitā*.

¹³ B.C. *-yād ity*.

¹⁴ B. *mar*.

¹⁵ All MSS. omit *āhur*, which should probably be inserted.

¹⁶ C. *vava*.

2. *atho khalv āhuḥ: yat prācy¹ uddrute² yajamāno mriyeta kiṁ tatra karma kā prāyaścittir iti. yad evā 'taç³ caturgr̥hītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyunnayet. etad evā 'tra karma.*

3. *atho khalv āhuḥ: yat pūrvasyām āhutāu⁴ hutāyām yajamāno mriyeta kiṁ tatra karma kā prāyaścittir iti. tad u hāi 'ke hotavyam eva manyante kṛtsnam vā etasyā 'gnihotraṁ⁵ hutaṁ bhavati yasya pūrvā hutā 'hutir⁶ bhavati 'ti vadantaḥ⁷. tad u tathā na vidyān na vāi pretasyā 'gnihotraṁ juhōti⁸. yad evā 'taç⁹ caturgr̥hītam ādiṣṭam syāt tatrāi 'vāi 'nad abhyunnayet etad evā 'tra karma¹⁰.*

58. 1 *tad āhuḥ: yad etasya dīrghasattriṇo 'gnihotraṁ juh-* 4. 1. 9 *tad āhuḥ: yasyā*
vato 'gnihotrī duhyamāno 'pa- *'gnihotrī dohyamāno 'paviṣet*
viṣet kiṁ tatra karma kā prā- *kiṁ tatra karma kā prāyaścittir*
yaścittir iti. tām¹¹ u¹² hāi 'ke *iti. tām hāi 'ke yajūso 'tthā-*
yajūso¹³ 'tthāpayanty avṛttim *payanty udasthād devy*
vā eṣā yajamānasya pāpmā- *imām evā 'smā etad utthāpa-*
nam pratidṛçyo¹⁴ 'paviṣati ya- *yāma iti vadantaḥ. āyur*
syā 'gnihotrī duhyamāno 'pa- *yajñapatāv adhād iti.*
viṣati. tām utthāpayanty ud- *āyur evā 'smiṁs tad dadhma*
asthād devy aditir iti¹⁵. iti vadantaḥ. indrāya kṛṇ-
iyam¹⁶ vāi¹⁵ devy¹⁵ aditir¹⁵ imām *vati bhāgam iti. indri-*

¹ C. *prācy*. ² A.B. *udute*, C. *udrute*.

³ All MSS. *dayaç*, but cf. § 3, note⁹. ⁴ B. *-tām*. ⁵ D.C. *-trā*.

⁶ For *pūrvā hutā 'hutir*. A reads *pūrvāhutibhir*. ⁷ B.C. *ved-*.

⁸ A. *juhvoti* (contaminated spelling from *juhvati* and *juhōti* ?).

⁹ B.C. *dayaç*. ¹⁰ A. *kaṁ*. ¹¹ B.C. *tad*. ¹² A. *ama*.

¹³ A. *yañjuṣo*, B.C. *yajñāṣṭo*. ¹⁴ A. *pratidṛbhyo*.

¹⁵ A. *om*. ¹⁶ B.C. *yam*; A. *om*.

evā 'smāi tad¹ utthāpayanti. yam evā 'smiñs tad dadhma āyur yajñapatāv adhā² iti vadantaḥ. mītrāya va-ity āyur evā 'smiñs tad dadhati. ruṇāya ce 'ti. prāṇodānāu indrāya kṛṇvatī bhā-vāi mītrāvaruṇāu. prāṇodāgam iti. indriyam evā 'smiñs nāv evā 'smiñs tad dadhma iti tad dadhati³. mītrāya va-vadantaḥ. tān tasyām āhur ruṇaya⁴ ce⁵ 'ti. prāṇāpū-tyām brāhmaṇāya dadyād nāu nvāi⁶ mītrāvaruṇāu prā-yam anabhyāgamīṣyan man-ṇāpānāv evā 'smiñs tad dadha-yeta. ārtim vā eṣā pāpmā-ti⁷ tān⁸ tasyām evā 'hutau hu-nam yajamānasya pratidṛṣyo tātām brāhmaṇāya dadati 'pāvikṣad ārtim evā 'smiñs tat yam saṁvatsaram anabhyāga-pāpmānam pratimuñcāma iti miṣyanto⁹ bhavanty¹⁰ avṛttim¹¹ vadantaḥ.

asmīn pāpmānam niveṣayāma iti vadantaḥ¹².

59. *sa¹³ tad u ho 'vāca vāja-* 10. *tad u ho 'vāca yājñaval-*
saneyah: ācraddadhānebhyo kyaḥ: ācraddadhānebhyo hāi
hāi¹⁴ 'bhya¹⁵ gāur apakrāmaty 'bhya gāur apakrāmaty ārtyo
avṛtṭyā¹⁶ hi tam vidhyanti.¹⁷ vā āhutiṁ vidhyanti. ittham
ittham eva kuryād daṇḍam eva kuryad daṇḍenāi 'vāi 'nām
eva¹⁸ labdhvā tenāi 'nām vipi-vipiṣyo 'tthāpayed iti. tad
ṣyo 'tthāpayet. tad yathā¹⁹ vā²⁰ yathāi 'vā 'do dhāvayato 'ṣvo
ado²¹ dhāvayato²² 'ṣvataro²³ vā 'ṣvataro vā gadāyeta bali-
gadāyate²⁴ yukto vā balivarda vardo vā yuktas tena daṇḍa-
upaviṣati tena daṇḍaprajitenā²⁵ prajitena tottraprajitena yam
tottraprajitena²⁶ yam adhvā-adhvānam samīpsati tam sam-
nam kāmāyate tam samāgnuta agnuta evam evāi 'tayā daṇḍa-
evam evāi 'tayā daṇḍaprajitayā²⁷ prajitayā tottraprajitayā yam

¹ A. d, B.C. dd.

² B.C. asād, A. ayām (confusion of y and dh is very frequent).

³ B.C. adhi.

⁴ All MSS. mītrāvaruṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes ³ and ⁴; Rich-ter, IF. ix (1898) 29.

⁵ A.B. ve. ⁶ A.B. na vāi, C. om. ⁷ A. -dhato. ⁸ A. ṇ.

⁹ This wording is additional support for Eggeling's translation of the ÇB. phrase (SBE. xlv, p. 181, note¹). ¹⁰ A. -vaty.

¹¹ All MSS. amvṛttim. ¹² A. vadanti. ¹³ A. s. ¹⁴ B.C. hyāi.

¹⁵ B. bhyāi. ¹⁶ A. avṛta, B.C. adyatyāi. ¹⁷ A. vicayanti. ¹⁸ A. e.

¹⁹ B.C. yaçā. ²⁰ A. vāk, B.C. yā. ²¹ A. do. ²² A. yāmyado.

²³ C. nva-. ²⁴ A. dāyate. ²⁵ A. -pravitena, B. -pracitena, C. prajito.

²⁶ A.B. tottrapracitena, C. om. ²⁷ All MSS. daṇḍapracitayā.

ukto vāi prajāpatiḥ prajāpat- aniruktam. tad anena sarveṇa
yam agnihotram. atho bhūr prāyaścittim kurute. tām tas-
bhūvas svar ity etābhir yām āhutyām brāhmaṇāya da-
vyāhṛtibhiḥ. etā vāi vyāhṛta- dyād yam anabhyāgamīṣyan
yas sarvaprāyaścittayaḥ. tad manyetā 'rtim vā eṣā pāpmā-
anena sarveṇa prāyaścittim naṁ yajamānasya pratidṛṣya
kurute. duhe yā lohitaṁ duha ārtim
evā 'smiṁs tat pāpmānam pra-
timuñcati. atha yad anyad
vindet tena juhuyād anārtēnāi
'va tad ārtam yajñasya niṣka-
roti. etad eva tatra karma.

61. 1. yad agnayo 'nugac- 4. 3. 3. tad āhuḥ: yasya gār-
cheyuḥ kiṁ tatra karma kā hapatyō 'nugacchet kiṁ tatra
prāyaścittir iti. tam¹ u hāi 'ka karma kā prāyaścittir iti. tam
ulmukād² eva nīrmanthanti³ hāi 'ka ulmukād eva nīrman-
yato vāi manusyasyā 'ntato thanti yato vāi puruṣasyā 'nta-
naḥyati tato vāva sa tasya to naḥyati tato vāi sa tasya
prāyaścittim⁴ icchata iti vad- prāyaścittim icchata iti vad-
antaḥ. tad u tathā na vidyāt. antaḥ. tad u tathā na kuryāt.
ulmukam⁵ hy eva tata ādāya ulmukam ha vāi vā 'dāya ca-
cared ulmukasya⁶ vā 'vavṛṣ- reyur ulmukasya vā 'vavṛṣ-
cam⁷ ittham⁸ eva kuryād ulmu- cam ittham eva kuryād ulmu-
kād⁹ evā 'pacchidyā 'raṇyōr kād āṅgāram ādāya tam araṇ-
abhivimanthēd¹⁰ upa¹¹ ha tam yor abhivimathnīyād upa ha
kāmam āpnoti ya ulmukamath- tam kāmam āpnoti ya ulmu-
ya¹⁰ upo¹¹ tam¹² yo 'raṇyōḥ. kamathya upo tam yo 'raṇyōḥ.

2. atho khalv āhuḥ: yad etad eva tatra karma.
āhavanīya uddhṛto¹³ 'nugac- 2. tad āhuḥ: yasyā 'havanī-
chet kiṁ tatra karma kā prā- ya uddhṛtaḥ purā 'gnihotrād
yaścittir iti. anugato vā eṣa anugacchet kiṁ tatra karma kā
tāvad bhavati yāvad gārhapat- prāyaścittir iti. gārhapatyād

¹ tam scil. gārthagatyam. The change from the plural agnayaḥ is abrupt. There may be an omission.

² A. ujukād, B.C. ulmukād.

³ B.C. -manthayanti.

⁴ B.C. -tam.

⁵ A.B. ulmuk.

⁶ A. vavṛṣcīn, B.C. dyaṣcañ, C. dyavṛcchānt.

⁷ C. ittham, B. itthem.

⁸ B.C. -theñd.

⁹ B.C. udupā, A. upā.

¹⁰ A.B. unmukamathyā, C. -kamasyā; all MSS. insert yām.

¹¹ A. umapo.

¹² A. tath, B. tay, C. rtthay.

¹³ All MSS. udhṛto.

yo nā 'nugacchati. sa yady
api bahv iva kṛtvo¹ 'nugacchet
punah-punar evāi 'nam uddha-
ret. etad evā 'tra² karma.

evāi 'nam prāñcam uddhṛtyo
'pasamādhāyā 'gnihotram ju-
huyāt. sa yady api çatam eva
kṛtvah punah-punar uddhṛto
'nugacched gārhapatyād evāi
'nam prāñcam uddhṛtyo 'pa-
samādhāyā 'gnihotram juhu-
yāt. etad eva tatra karma.

3. atho khalv āhuḥ: yad
āhavanīya uddhṛte gārhapatyo
'nugacchet kiṁ tatra karma kâ
prāyaścittir iti. tam u³ hāi 'ke
tata eva prāñcam⁴ uddharanti.
tad u⁵ tathā na kuryād yo 'nga⁶
tatra brūyāt prāco nvā ayaṁ
yajamānasya prāṇān prāvṛk-
ṣan⁷ marīṣyaty ayaṁ yajamāna
iti tathā hāi 'va syāt.

6. tad āhuḥ: yasyā 'havanī-
ye 'nanugate gārhapatyo 'nu-
gacchet kiṁ tatra karma kâ prā-
yaścittir iti. tam hāi 'ke tata
eva prāñcam uddharanti prāṇā
vā agnayaḥ prāṇān evā 'smā
etud uddharāma iti vadantaḥ.
tad u tathā na kuryād yo hāi
'nam tatra brūyāt prāconvā ay-
am yajamānasya prāṇān prā-
rāutsin marīṣyaty ayaṁ ya-
jamāna iti 'çvaro ha tathāi 'va
syāt.

4. tam u hāi 'ke tata eva
pratyañcam⁸ āharanti prāṇo
vāi gārhapatyo 'pāna āhava-
nīyas samvidānāu vā imāu
prāṇāpānāv annam atte⁹ 'ti
vadanto 'tho gr̥ho vāi gārhapat-
yaḥ pratiṣṭho vāi gr̥haḥ. sa ya
enam¹⁰ tatra brūyāt pra nvā
ayam asyāi pratiṣṭhāyā acyo-
ṣṭa¹¹ marīṣyaty¹² ayaṁ yaja-
māna iti tathā hāi 'va syāt.

7. atha hāi 'ke pratyañcam
āharanti prāṇodānāv imāv iti
vadantaḥ. tad u tathā na kur-
yāt. svargyam vā etad yad
agnihotram. yo hāi 'nam tatra
brūyāt prati nvā ayaṁ svargāl
lokād avāruḥṣan nā 'sye 'dam
svargyam iva bhaviṣyatī 'tī
'çvaro ha tathāi 'va syāt.

5. tam u hāi 'ke gārhapatya
evam avadhitvo¹³ 'pasamādadh-
ati. tad u tathā na¹⁴ kuryāt¹⁵.
na kuryāt. yo hāi 'nam tatra
yo ha tatra brūyād agnāv adhy

8. atha hāi 'ke 'nyam gārha-
patyam manthanti. tad u tathā
na kuryāt. yo hāi 'nam tatra
brūyād agner nvā ayam adhi

¹ C. kṛtyo.² A. ti.³ A. ṛma.⁴ A.B. pratyañcam.⁵ A. uta.⁶ B.C. ha.⁷ A. prāvṛṣyam.⁸ A. pratyantam.⁹ B.C. atta iti, A. anta iti; the asyndeton is harsh, a compound would be expected; anna : : attr as in ÇB. vi. 1. 2. 25.¹⁰ B.C. enat.¹¹ B. avyoṣṭam, C. arcāiṣṭam.¹² B.C. riṣyaty.¹³ A.B. adhitvo, C. apadhitvo.¹⁴ A. nu.¹⁵ A. ttayyād.

*agnim*¹ *ajījanat kṣipre*² 'sya dvi- *dviśantam bhrātṛvyam ajījan-*
ṣan bhrātṛvyo janiṣyata iti ata kṣipre 'sya dviśan *bhrātṛvyo*
tathā hāi 'va syāt. *janiṣyate priyatamaṁ rotsyati*
'tī 'cvaro ha *tathāi* 'va syāt.

6. *tam u hāi* 'ke 'nugamayya³ 9. *atha hāi* 'ke 'nugamayyā
manthanti. tad u tathā na kur- 'nyaṁ manthanti. tasyā 'cām
yād yo ha tatra brūyād api yat ne 'yād *api** yat *pariṣiṣṭam*
pariṣiṣṭam abhūt tad *ajījan* *abhūt tad ajījasata nā* 'sya
nā 'sya *dāyādaḥ cana*⁵ *pariṣek- dāyādaḥ cana pariṣekṣyata iti*
*ṣyata*⁶ *iti tathā hāi* 'va syāt. 'cvaro ha *tathāi* 'va syāt.

7. *ittham eva kuryāt* : aran- 10. *ittham eva kuryāt* : aran-
yor eva samārohayetā 'yaṁ *yor agnī samārohyo* 'daññ
te yonir ṛtviyo yato jāto udavasāya mirmathya juhvaḍ
arocathās taṁ jānann vaset tathā ha na kām cana
*agna*⁷ *ārohā* 'thā no var- *paricakṣāṁ karoti navāvasāna*
dhayā rayim athā no u asyā 'bhitorātram *hutaṁ*
*vardhayā gira*⁸ *iti vāsa bhavati.*

*udavasāya juhvaḍ*⁹ *vāsen*¹⁰ *na-*
vāvasāne 'hā 'syo¹¹ 'bhayatorā-
tram hutam bhavati no kām
cana paricakṣāṁ kurute.

8. *sa prātar bhasmo 'ddhr-*
*tya*¹² *cakṛtpiṇḍena parilipya*¹³
yathāyatham agnīm ādadhīta.
etad evā 'tra karma.

4. 4. 1. *atha prātar bhas-*
māny uddhṛtya gomayenā lip-
yā 'raṇyor evā 'gnī *samāroh-*
ya pratyavasyati mathitvā
gārhapatyam uddhṛtyā 'ha-
vanīyam āhṛtyā 'nvāhāryapa-
canam agnaye pathikṛte 'ṣṭā-
kapālam puroḍaṣaṁ nirvapet
 ... (Proceeds to describe the
 preparation of this cake). *etad*
eva tatra karma.

9. *atho khalv āhuḥ* : yad 4. 4. 6. *tad āhuḥ* : yasyā 'ha-
*āhavanīyam anuddhṛtam*¹⁴ 62. *vanīyam anuddhṛtam ādityo*
 1 *abhy astam iyāt kiṁ tatra* 'bhy *astam iyāt kiṁ tatra kar-*

* The JB. supports Eggeling's view (SBE. xliv. 191 note¹) that there is an omission here in ÇB.

¹ B.C. *agnā*.

² All MSS. *-pra*.

³ A. *nugamadhyā*.

⁴ All MSS. *t*.

⁵ A. *cañna*.

⁶ All MSS. *pariṣekṣata*.

⁷ For *jānann agna*, A. has *jānaṇu*; B.C. have *jānañn agnī*.

⁸ A combination of e. g. VS. iii. 14 *a-d* (which with the other saṁ-
 hitās differs from RV. iii. 29. 10 in *c*, and *d*) and *d* of RV. iii. 29. 10.

⁹ A. *juhva*.

¹⁰ A. *señ*.

¹¹ A. *ṇyo*.

¹² All MSS. *dhṛtya*.

¹³ C. *-yava*.

¹⁴ A.B. *anuddhṛtaṁ*, C, *uddhṛtaṁ*.

karma kâ prāyaścittir iti. ma kâ prāyaścittir iti. ete etasmād dha vāi viçve devā vāi raçmayo viçve devās te apakrāmanti yasyā 'havanī- 'smād apaprayanti tad asmāi yam anuddhṛtam abhy astam vyṛddhyate yasmād devā apati. sa darbheṇa suvarṇam prayanti. tām anu vyṛddhiṁ hiraṇyam prabadhya paścād yaç ca veda yaç ca na tā ubhāv dharet. tad etasya rūpam kri- āhatur anuddhṛtam asyā 'bhy yate ya eṣa¹ tapaty² ahno³ vā astam agād iti. tatre 'ttham etad rūpam tad ahno rūpam kuryāt: haritam hiraṇyam kriyate. athe 'dhmam⁴ ādīpya darbhe prabadhya paścād dharprāñcam hareyuh. tam upa- tavāi brūyāt. tad etasya rūsamādhāya caturgrhītam āj- pam kriyate ya eṣa tapaty ahar yaṁ grhītvā viçvebhya de- vā etad ahno rūpam kriyate. vebhyas svāhe 'ti juhuyāt. pavitraṁ darbhaḥ pavayaty tad yathā vā ada⁵ āvasathavā- evāi 'nam. tad athe 'dhmam sinam⁶ kruddham yantam ukṣa- ādīpya prāñcam hartavāi brūvehatā' vā 'numantrayetā 'ny- yāt. brāhmaṇa ārṣeya ud- ena vā priyeṇa dhāmnāi⁷ 'vam dhared brāhmaṇo vā ārṣeyaḥ eva tad viçvān devān anumant- sarvā devatāḥ sarvābhīr evāi trayate. te⁸ hā 'smāi sarva 'nam tad devatābhīḥ samardha- evā¹⁰ 'kruddhā bhavanti.

yati. tam upasamādhāya pratiparetya gārhapatyā ājyam adhiçṛityo 'dvāsyō 'tpūyā 'vekṣya caturgrhītam ājyam grhītvā samidham upasamgrhya prāñ udādravaty athā 'havanīye samidham abhyādhāya dakṣiṇam jānv ācya juhōti viçvebhya devebhyaḥ svāhe 'ti. so yathā brāhmaṇam āvasathavāsinam kruddham yantam ukṣavehato 'pamantrayetāi 'vam evāi 'tad viçvān devān upamantrayate. jānanti hāi 'nam upa hāi 'nam āvar- tanet. etad eva tatra karma.

¹ A. eka.² A.C. tapate, B. tadhaty.³ A.C. nuo.⁴ A. dgam, B.C. dbham.⁵ A.B. adavada, C. da.⁶ A. avasthavās; C. avasathāvās.⁷ A. ṛksa-, B.C. -hakā.⁸ B. yā-, C. thā-; B. -no, C. -ne.⁹ All MSS. omit.¹⁰ A. evā.

2. *atho khalv āhuḥ: yad* 7. *tad āhuḥ: yasyā 'hava-*
*āhavanīyam anuddhṛtam*¹ 63.1 *nīyam anuddhṛtam ādityo 'bhy-*
*abhyudiyāt*² *kiṁ tatra karma udiyāt kiṁ tatra karma kâ*
*kâ prāyaścittir iti. etasmād*³ *prāyaścittir iti. ete vâi raç-*
*dha vâi viçve*⁴ *devā apakrām-* *mayo viçve devās te 'smād ūṣi-*
anti yasyā 'havanīyam anud- *vāṁso 'paprayanti. tad asmâi*
dhṛtam abhyudeti. sa darbheṇa vyṛdhyate yasmād devā apa-
rajataṁ hiraṇyam prabadhya prayanti tām anu vyṛddhiṁ
purastād dharet. tac candra- *yaç ca veda yaç ca na tā ubhāv*
*maso*⁵ *rūpaṁ kriyatē. rātrir āhatuṛ anuddhṛtam asyā 'bhy-*
*vā etad rūpaṁ tad rātre rūpaṁ*⁶ *udagād iti. tatre 'tthaṁ kur-*
*kriyate. athe*⁷ *'dhmam*⁸ *ādīpyā yāt: rajataṁ hiraṇyaṁ darbhe*
*'nvañcam*⁹ *hareyuh. tam upa-* *prabadhya purastād dhartavâi*
samādhāya caturgrhītam āj- *brūyāt. tac candramaso rū-*
yaṁ grhītvā viçvebhya de- *pam kriyate rātrir vâi candra-*
*vebhya svāhe*¹⁰ *'ti juhuyād mās tad rātre rūpaṁ kriyate.*
yatra vâi dīptaṁ tatrâi 'tad pavitraṁ darbhāḥ. pavayat
*iha gārhapatya ity eva*¹¹ *vidvān evâi 'nam. tad athe 'dhmam*
*uddharet. asāv eva bandhur*¹². *ādīpyā 'nvañcam hartavâi brū-*
*atha*¹³ *hâi 'ka āhur ete ha*¹⁴ *vâi yāt. brāhmaṇa ārṣeya uddha-*
svargaṁ lokam paçyanta juh- *red brāhmaṇo vā ārṣeyaḥ sarvā*
*vati ya ādityam iti. sa yo*¹⁵ *devatāḥ sarvābhīr evâi 'nam tad*
*vā tvâi*¹⁶ *gataçrī*¹⁷ *syād yo vā devatābhīḥ samardhayati. tam*
*'smât*¹⁸ *lokāt*¹⁹ *ksīpre prajī-* *upasamādhāya pratiparetya*
*gāṁset*²⁰ *sa uditahomī syāt.* *gārhapatya ājyam adhīçrityo*
'dvāsyo 'tpūyā 'veksya yathā-
grhītam ājyaṁ grhītvā sam-
idham upasaṁgrhya prāṇ udā-
dravaty athā 'havanīye sam-
idham abhyādhāya dakṣiṇaṁ
jānv ācya juhōti viçvebhya
*devēbhyaḥ svāhe*²¹ *'ti. so*
'sāv eva bandhur na ha vâi

¹ A.B. *udhṛtam*.² B. *adbhyudīyāt*; C. *-uday-*.³ A. *tasmād*.⁴ A.B. *-vā*.⁵ A. *-masyo*.⁶ A. *-ā*.⁷ B.C. *yathe*.⁸ All MSS. *dbham*.* From here (*eva*) to ** below (*lokāt*) there is a lacuna in C.⁹ A. *baddhvā*, B. *baddhvā*.¹⁰ All MSS. *tha*.¹¹ B. inserts *dagna ya saṁsraçyeraṇ* (from the beginning of chapter 64).¹² A. *ho*.¹³ A. *dvâi*.¹⁴ A. *gataçrī*, B. *gataçrī*.¹⁵ B. *ān*.¹⁶ A. *jīgāset*.

tatra kā canā 'rtir na riṣtir
bhavati yatrāi 'śā prāyaścittih
kriyate. etad eva tatra karma.

2. atho khalv āhuḥ: 64. 1 4. 4. 2. tad āhuḥ: yasyā
yadā 'gnayas saṁsrjyeran kinī 'gnayaḥ saṁsrjyeran kinī tatra
tatra karma kā prāyaścittir karma kā prāyaścittir iti. sa
iti. sa yadi parastād anyo yadi parastād dahann abhīyāt
'bhidadhann' eyāt sa vidyāt par- tad vidyāt parastān mā ṣuk-
astān mā ṣukram āgāt prajātir² ram āgann upa mām devāḥ
me bhūyasy³ abhūc chreyān prābhuvān chreyān bhaviṣyāmī
bhaviṣyāmī 'ti tathā hāi 'va 'ti. yady u asya hrdayaṁ vy
syāt. yadi tv asya hrdayaṁ eva likhed agnaye vivicaye
vilikhed agnaye vivicaya iṣṭim 'ṣṭākapālam puroḍāṣaṁ nirva-
nīrvapet. etā eva pañcadaṣa pet. tasyā 'vṛt tā eva sapta-
sāmīdhenīr vārtraghnāv ājya- daṣa sāmīdhenīr anubrūyād
bhāgāu virājāu⁴ saṁyājye⁵ vārtraghnāv ājyabhāgāu virā-
athāi⁶ 'te yājyāpuronvākya vi jāu saṁyājye athāi 'te yājyānu-
te viṣvag⁷ vāta-jūtāso⁸ vākya vi te viṣvag vāta-
agne bhāmāsaḥ ṣuce ṣu- jūtāso agne bhāmāsaḥ
cayaḥ caranti tuvīmrak- ṣuce ṣucayaḥ caranti
ṣāso⁹ divyā¹⁰ navagrā¹¹ tuvīmrakṣāso divyā na-
vanā vananti dhr̥ṣatā¹² vāgrā vanā vananti
rujanta¹³ ity atha yājyā dhr̥ṣatā rujanta ity atha
tvām agne mānuṣīr iḷ- yājyā tvām agne mānuṣīr
ate¹⁴ viṣo hotrāvidaṁ iḍate viṣo hotrāvidaṁ
viviciṁ ratnadhātā- viviciṁ ratnadhātamaṁ
maṁ¹⁵ guhā santaṁ su- guhā santaṁ subhaga
bhaga viṣvadarṣataṁ tu- viṣvadarṣataṁ tuviṣva-
viṣmaṇasaṁ¹⁶ suyajaṁ¹⁷ ṇasaṁ suyajaṁ ghṛta-
ghṛtagriyam¹⁸ iti. atho griyam iti. atho ha yo dvi-
hāi 'nayā pāpmanā vyāvṛtsya- ṣato bhrātṛvyād vyāvivṛtsya
māno yajeta kṣipre hāi 'va tatkāma etayā yajeta vi hāi
pāpmano vyāvartate. 'vā 'smād vartate. etad eva
tatra karma.

¹ S.C. -hagn.

² B.C. prajāpatir. Similar phrasology occurred above, at the end of
ÇB. xii. 4. 1. 7. ³ A. bhūyacc. ⁴ A. virājye. ⁵ A. om. ⁶ A. the.

⁷ A. vīṣvaḥ.

⁸ C. -tāvo.

⁹ A.B. tuvīmrakṣāso, C. tamṛks-.

¹⁰ A. dīpyā.

¹¹ A. vaṣvā.

¹² A. dhr̥tā.

¹³ =TS. iii. 3. 11. 1. (RV. vi. 6. 3).

¹⁴ A. igate.

¹⁵ All MSS. -dhātāmaṁ.

¹⁶ B.C. tuviṣmāṇ-.

¹⁷ C. suyujam.

¹⁸ A. pr̥tha-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in
reading tuviṣmaṇasaṁ for tuviṣvaṇasaṁ of RV. v. 8. 3).

2. *yadi tv ayamito 'bhidah-
ann eyād¹ agnaye saṁvargāye²
'ṣṭiṁ nirvaped etā eva pañcada-
ṣa sāmīdhenīr³ vārtraghnāv
ājyabhāgāu virājāu saṁ yājye
athāi 'te yājyāpuronuvākye
65. 1. mā no asmiṁ mahā-
dhane parā⁴ varg⁵ bhā-
rabhṛd⁶ yathā saṁ var-
gam⁷ saṁ rayiṁ⁸ jaye⁹
'tyatha yājyā parasyā adhi
saṁvato varam¹⁰ abhy ā syā
adhi saṁvato 'va-
tara yatrā 'ham asmi
rā² abhy ā tara yatrā
tam ave¹¹ 'ti. atho hāi 'na-
yā yad¹² bhrātṛvyasya saṁ-
vivṛkṣeta tatkāmo¹³ yajeta¹⁴
kṣipre hāi 'vā 'sya saṁvṛṇkte¹⁵.*

3. *yad v ayamito dahann
abhīyāt tad vidyād abhi dviṣ-
antam bhrātṛvyam bhaviṣyāmi
ṣreyān bhaviṣyāmi 'ti. yady
u asya hṛdayaṁ vy eva likhed
lam purodācam nirvapet tasyā
'vṛttā eva saptadaṣa samidhe-
nīr anubṛūyād vārtraghnāv
ājyabhāgāu virājāu saṁyājye
athāi 'te yājyānuvākye para-
'ham asmi tā² abhy ā tara yatrā
tam ave¹¹ 'ti. atho hāi 'na-
yā yad¹² bhrātṛvyasya saṁ-
vivṛkṣeta tatkāmo¹³ yajeta¹⁴
kṣipre hāi 'vā 'sya saṁvṛṇkte¹⁵.*

2. *atho khalv āhuḥ: yad
agnāv agnim abhyuddharet
kiṁ tatra karma kā prāyaṣ-
cittir iti.*

4. 3. 4. *tad āhuḥ: yasyā
gnāv agnim abhyudhareyuh
kiṁ tatra karma kā prāyaṣ-
cittir iti. iṣvarāu vā etāu
sampadyā 'cāntāu yajamāna-
sya prajāṁ ca paṣūṇṣ ca nīr-
dahāḥ. tad abhimantrayeta
samitam etc. (quoting VS. xii.
57 and 58) dhehī 'ti cāntim evā*

¹ B.C. ed.² A. *suvargāye*.³ B.C. -*mīdh*-.⁴ A. *carā*.⁵ A. *vaḍ*, B. *vāg*, C. *var*.⁶ A. -*ṣṛd*.⁷ A. *smavar*-; all MSS. -*ga*. For the reading *saṁ vargam* (both RV. and TS. have *saṁ-vārgam*) cf. Weber's note¹⁴ on TS. ii. 6. 11. 3.⁸ A. *ratham*.⁹ =SV. ii. 1000 (RV. viii. 75. 12).¹⁰ All MSS. -*aṁ*.¹¹ C. *abhye*. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, *varam* and *tam* for RV. *varāṇ* and *tāṇ*).¹² A. *vat*.¹³ A. -*mā*.¹⁴ A. *yejeta*.¹⁵ A. *samvṛkte*; B. *samvṛkte*; C. *saṁvṛte*.

'bhyām etad vadati yajamāna-
sya prajāyāi paçūnām ahin-
sāyāi.

3. agnaye 'gnimata iṣṭim 5. yady u asya hr̥dyam vy
nirvapet. etā eva pañcadaṣa eva likhed agnaye 'gnimate 'ṣṭā-
sāmidhenīr vārtraghnāv ājya- kapālam puroḍācam nirvapet
bhāgāu virājāu samyājye athāi tasyā 'vrt saptadaṣa sāmīdhe-
'te yājyāpuronuvākye¹ agni- nīr anubrūyād vārtraghnāv
na 'gnis samīdhyate ka- ājyabhāgāu virājāu samyājye
vir gr̥hapatir yuvā ha- athāi 'te yājyānuvākye agni-
vyavād² juhvāsya³ ity na 'gniḥ samīdhyate ka-
atha yājyā tvaṁ hy agne vir gr̥hapatir yuvā ha-
agninā vipro vipreṇa vyavād juhvāsya ityatha
san satā⁴ sakhā sakhyā yājyā tvaṁ hy agne agni-
samīdhyasa⁵ ity atho hāi nā vipro vipreṇa sant
'nayā brahmavarcasakāmo ya- satā sakhā sakhyā sam-
jeta tejasvī hāi 'va brahmavar- idhyasa iti çāntim evā 'bhy-
casī bhavati. ām etad vadati yajamānasya
prajāyāi paçūnām ahinsāyāi.

4. atho khalv āhuḥ: yad etad eva tatra karma.
āhavanīyagārhapatyāu⁶ sam-
sr̥jyeyātāṁ kiṁ tatra karma
kā prāyaścittir iti. agnaye
vītaya⁷ iṣṭim⁸ nirvapet. etā
eva pañcadaṣa sāmīdhenīr
vārtraghnāv ājyabhāgāu virā-
jāu samyājye athāi 'te yājyā-
puronuvākye agna ā yāhi
vītaye gr̥hāno havya dā-
taye ni hotā satsi barhi-
ṣī⁹ 'tyatha yājyā yo agniṁ
devavītaye haviṣm ān
āvivāsatī¹⁰ tasmāi¹¹ pā-
vaka mṛdaye¹² 'ti tasmāi
pāvaka mṛdaye 'ti.

¹ All MSS. -yā. ² A. havyavārça; B.C. havyavāvyavāharça.

³ =SV. ii. 194 (RV. i. 12. 6).

⁴ A. stā.

⁵ =RV. viii. 43. 14.

⁶ A. āhavanīyasyagārḥ, B. -patyam.

⁷ Cf. A.B. vii. 6. 2.

⁸ A. ṇdaṣṭin, B.C. -ṭi.

⁹ =SV. 1. 1. a-c (RV. vi. 16. 10).

¹⁰ A.B. āviḍas-.

¹¹ A. smo.

¹² =SV. ii. 196, a-c (RV. 1. 12. 9).